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mission at the Sandwich Islands. On the 130th page of the Recorder, the journal of the Missionaries was brought down to 1820. The following extracts are from the *Missionary Herald* for September.

Oct. 11, 1820. Dr. Holman and his party went on board the brig *Ann*, Capt. and sailed for Attooi, where they arrived, doubtless, anxiously expected every hour. Capt. H. is now bound to Boston, via Canton. We send by a packet of letters to our friends, directed to the care of Mr. Everts. We have opportunity, at least as often once in three months, to make direct communications to the American and Capt. H. left for us two sticks of timber, pine and cypress, brought from the N. W. coast.

On the morning of the 20th, the Missionaries awoke from their slumbers by the alarm of fire, broken out in Honoree's house, Capt. Williams, the wounded seaman, and his wife were lodged. It was soon extinguished and no serious injury was done to the house, though the thatching was upon the end and roof. The wind which was strong during the former part of the day at this time light, and through this influence probably, the whole missionary settlement was preserved.

A anniversary of the Grand Taboo occurred this time, and was not wholly unnoticed; it occupied the time and thoughts of 5 or 6 weeks in succession, and was marked by special sacrifices and games—it is passing into oblivion.

The *Thaddeus*, Capt. Blanchard, the ship *Volunteer*, Capt. Bennett, arrived from the N. W. coast, having spent 40 days at Owhyhee. The crew of *Thaddeus* are in good health.

Captains Blanchard and Bennett and the school, and heard a class read

highly one of Mrs. Barbauld's hymns. The class had begun with the alphabet of their language, since the sailing of the vessel from this place, only 5 months ago. The gentlemen favored us with some important information from the coast. They had been in Norfolk Sound, where is a small town settlement, a fort, a church, and school under the care of two competent masters, and open for the reception of scholars along the coast. They dined with a respectable man, who treated them with civility and hospitality. The priest of the Greek church was, by their account, not distinguished for piety, or purity of morals. To promote the civilization of the natives, Russian government encourage the exchange of their colonists with native settlers. North West Indian boys are sent considerable distance to attend school.

Young female and a young man from the N. W. are now at Hauroorah, but have not joined the school. Mr. Loomis at Toaigh, the N. W. boy under his instruction.

On the productions of the Islands, the Missionaries say that they have two sweet potatoes together weigh 18 and a quarter pounds. Schools are every day visited by numbers of spectators who seem pleased with the order and regularity that are maintained, and some, though others doubt the doctrines taught.

Oct. 1. Arrived to-day, the ship *Matilda*, from Nantucket, a south-wester. She sailed from America, 20 days after our embarkation; was 20 days from Cape Horn, which she passed a month later than the *Thaddeus*; and Mowee in May; and has since been cruising for sperm whales, with success, on the coast of Japan.

Capt. Blanchard and Bennett; and the school, which now consists of 100. He spoke in favor of the Lanyon method of instruction, and kindred to furnish us immediately with 100, containing its elements, which he had to have on board his ship; and which we had often lamented the want of since our arrival, as we could not find them among our books.

Oct. 2. This day is made peculiarly joyful to us by the reception of letters, pamphlets, papers, &c. from on board the Cleopatra's Barge.

This arrival places us in the circle of our friends again, though we have been more than a year from them, and about six months without hearing a word concerning them, or the churches or societies in the Christian world. The tender sympathies, the affectionate counsels, the interesting facts, the precious fruits of their labors, and the tokens of their kind remembrance, afford the richest feast to our hungry souls, which, like the cup of salvation, while it satisfies, increases the desire for more. We taste to-day, and again to-morrow, and every day, still longing for good news from a far distant country, which is to us like cold water to a thirsty soul.

Sabbath 12. Never have we felt ourselves more overwhelmed with the goodness of God, or more ready to give ourselves away to him, or more cheerful in devoting our lives, and our best powers to his service in the missionary cause, than we have this day, in view of what he has done for us.

Oct. 5. Public worship in the usual. Capt. Blanchard, three of

his officers, who appear serious and particularly friendly to the mission, and most of the crew of the *Thaddeus*, were present. Brother Thurston preached to them last Sabbath at Kirooah. We still have reason to hope, that one of the mates really passed from death unto life, on his passage from Boston to this place. Two of the other officers give increasing evidence of abiding seriousness. Capt. Bennett, and most of his crew, and most of our school were present. They listened to the preached Gospel from Eph. ii. 8. "For by grace ye are saved, through faith; and that not of yourselves; it is the gift of God." The season was happy.

Our Sabbath school, learning the commandments in course, took the ninth this afternoon; and, with five minutes attention, were able to repeat it in concert, in their own tongue: so that we have no reason to fear they will lose it. Capt. Blanchard and Bennett, who were present, were surprised to see with what facility they commit to memory one of the commandments, which children in America often find it so difficult to learn. This evening enjoyed a very pleasant conference at the house of H. Holmes. The story of the prodigal son was read, interpreted, and applied. Sally J. said, "she had some fears about her soul; she had been so bad, that she did not think she could go to heaven; she had for several days thought much about it, and she lay awake many hours in the night to think what she must do." She was told, that God would forgive the greatest sinners, if they were sorry for their sins, and would love and obey the Lord Jesus Christ. After the meeting, she said, "I thank Mr. Bingham for his instructions, and I thank all the missionaries for coming here to tell us about God and the right way to heaven." She appears evidently to be under the operation of that Spirit, who convinces of sin. May that Spirit bring her to Christ for righteousness and salvation.

Oct. 6. The first class in the school began with Watt's catechism, which they can understand tolerably well, and with which they seem interested. Sally J. said, on receiving a copy of it, "I feel thankful for any thing that will tell me what to do." A pleasant youth, who has been several days in the school, pleaded hard to be taken into the family. He has heard that learning is a good thing, and he desires to get learning, and *wants to know more about the great God*; but he says, if he comes to school, his master, who is a native mechanic, will not give him any thing to eat, and his parents live on a distant part of the island.

They were obliged, from want of funds, to decline taking him into their family, but offered to instruct him freely if he could gain his support from some other source.

Oct. 8. Mr. Chamberlain went to visit the brethren at Attooi—to strengthen their hands, and encourage their hearts.

Oct. 10. To-day we are gratified by the arrival, from America, of the Cleopatra's Barge, captain Suter, of Boston. She has anchored in the bay, and is to return shortly to Mowee, where she left Rehoreho yesterday, with a design, it is said, to bring him to Wahoo. We understand, that she has a large packet of letters on board for us.

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Oct. 13. G. P. Tamoree sends a present and a

letter to Mr. Bingham, saying, "Dear Sir, I feel sorry that I don't have it in my power to assist you more. Depend on it, that it is my heart's wish, that you, and all under your pastoral charge, may prosper, and carry the point at which they are aiming. I also feel in a measure unhappy, because I have no more of your number here with me.—Room enough, my dear friends; welcome, welcome, are you all on the shores of Attooi. Please receive this from your unworthy servant, G. P. T."

George styles Rehoreho "the king of the Windward Islands." Whether the king of the windward islands will bow to this implied declaration of independence, is thought by some very doubtful; and report says, that Rehoreho intends soon to visit Attooi. We should fear the consequences.

Oct. 14. To day a chief woman called to visit us, and to see the new born babe, bringing it a present of half a bushel of potatoes, half a bushel of bananas, and a hog. The people are delighted with white children, and make them many little presents, and are very fond of caressing them.

Oct. 15. This morning, as Boka, Cleahanah, and other chief men and women, were passing, they called in, and attended with us the morning sacrifice. They had borrowed our ox-cart, loaded it with timber, for the king's house, and had it drawn by the natives, who went on singing & shouting, in their usual mood. The spot designated for the king's house is about a half a mile, or 3 quarters, south east of us.

CHEROKEE MISSION—BRAINERD.

Extracts from the Journal—From the Herald. The saw-mill erected for this Mission, was fit for use the 27th of November.

Dec. 3, 1820. This day Mr. John McPherson was received to the communion of the church. He is a white man, who has a Cherokee family.

Dec. 4, 1820. This day Mr. John McPherson was received to the communion of the church. He is a white man, who has a Cherokee family.

The father of the boy, who was named after the Treasurer of the Board, having spent the Sabbath with us, staid to day to have some further conversation. He appears thoroughly convinced of the truth and excellency of our most holy religion, and of the great advantages of civilized life. He says, he sees a very great and pleasing change among his people, since the missionaries came; and is sure from these good effects, that the whole is from God. He speaks very feelingly of the deplorable state he was in, before he received instruction; and expresses a great desire, that his own children and others should be trained up, in a different way from what he has been. He now sees, that every thing around him declares the being and providence of God; but this he did not see, while in his former state. He has found his heart to be exceedingly depraved; but thinks it made some better, yet is still sinful; and he is often led to do, and oftener to feel and think, what he now hates, and knows to be wrong. He has experienced many evident answers to prayer; and thinks God will hear his prayers, and sometimes give him a better heart. He often speaks to his neighbors of these things, and against their bad conduct. Many of them laugh at him, and tell him he cannot know any thing about religion, because he cannot understand English. But he does not care for that. He knows God can understand him in his own language; and he shall continue to pray for them.

After much conversation of this kind, in which he gave a particular account of his own experience, he said he had told us all his heart; and wished to know what we thought of it; and whether there was any reason to hope, that God was bringing him in the right way. He said if he could be prepared for it, he should be glad to come and be one of the children, meaning a member of the church. He said, it gave him great satisfaction to meet with Christians and hear them talk; it seemed like coming into great light. He should be very happy if he could talk with us in our own language; he could then express himself more fully and receive more instruction. But he should never forget what we had told him; he thought of it every day. Being told what was doing for the red people at the west, and especially what the Osages on the Missouri had done to obtain a mission among them, he said it made his heart glad. It was the work of God and he would carry it on.

Dec. 25. Christmas. 153 persons belonging to the family, sat down at two tables to partake of the bounties of heaven.

Dec. 26. Received by way of Augusta seven boxes and one trunk containing articles for the mission.

We have great cause of gratitude to God, and many thanks are due to his dear people, for this seasonable support. Some of our poor children began to be in want; and, without this aid, must soon have been in a suffering condition. The comfortable bed-quilts, blankets and woolen clothes, are of peculiar service at this time. If it would not be too much trouble to the donors, we should be glad always to receive a bill of all articles, with the value of each annexed.

Jan. 10, 1821. This afternoon we

were permitted to welcome, as fellow laborers in this field, the Rev. William Potter, & Dr. Elizur Butler with their wives. Their journey on the whole, has been prosperous; though considerably retarded by the badness of the roads, and inclemency of the weather. Journeys from the northern states to this country are performed with more convenience, if commenced as early as the first of September.

Dec. 11. Resolved that brother Potter take charge of the school at Creek Path, and that brother Butler remain here.

Dec. 12. Sister Conger was delivered of three children, two daughters & a son. The son scarcely entered on this stage of life, before he was called into eternity.

Dec. 13. Resolved that sister Catharine Brown be requested to teach the girls' school at Creek Path, till the other teacher goes to that place; and that she be supported as a missionary while thus employed.

Dec. 14. Received by way of Augusta, 17 boxes and one trunk, containing articles for the mission.

Dec. 15. This day received 11 boxes containing articles for the mission.

All these precious goods have arrived safe. From whence? From a far distant land. We look at them—we recognize the features of our dear fathers and mothers, brothers and sisters and friends, whom we had bidden farewell; expecting to see them no more in this world. We do not see them, but blessed be the name of our God, we see the work of their kind and benevolent hands; and say, do our dear friends remember us still? Do they see our tears? Do they hear our groans? Do they bear us and the dear heathen in their hearts, before God? And what can we do for them? How can we repay this kindness? this unexpected attention to all our wants? We can do nothing. We are indigent beggars before God and men.

We fear grieving the Holy Spirit, through the depravity of our hearts. We fear erring from the path of duty, through the blindness of our minds. We fear the children of God will grow weary and impatient;—let their hands hang down, and leave us to stumble and fall alone, with this heavy weight of responsibility upon us.

We know that through the multiplicity of our cares, and the infirmity of our bodies, we are unable to answer their kind and affectionate letters, as we would wish; or to give them that information they long for, and have a right to expect; and we are frequently grieved, fearing they will consider us ungrateful, inattentive to their requests, and utterly unworthy their further attention. But why these fears. Do they not know we love them, and long to unbosom our hearts and make known every thing that would be pleasing or interesting to them? Besides, it was not our love or attention, that opened their hearts and unlocked their treasures.

Dec. 16. One of the men, who went in the keel boat, returned this evening from the Walnut Hills by land. He brought a letter from Mr. Byington, who has made arrangements for having all our supplies brought up the Yazoo by the steam boat Eagle, as far as it can ascend, which will probably be as far as the mouth of the Yaloo Busha.

This man brought the first certain intelligence we have received from our dear friends on the Yazoo. The keel boat passed them 11 days ago, 130 miles below Elliott. Their covenant God and Father has seen fit, in his all wise and holy providence, to visit brother and sister Smith with severe affliction. Death has again entered their family and torn from their fond embrace a beloved child. This is the second time they have been called to mourning since they left the land of their nativity. At Bedford, Pa. they consigned Lorenzo, a lovely infant boy, to the grave. But their cup of sorrow was not then full. A portion of the cup was reserved for another and severer trial of their trust in God, and their resignation to his holy will. After toiling three weeks in ascending the Yazoo, their eldest son, an active, healthy and amiable youth of fifteen, who had assisted at the oar, was taken sick. They had but an indifferent supply of medicine, and no one on board skilled in administering it. In these trying circumstances, when no physician was near, no minister of the Gospel—and but a single Christian brother,—& more than 100 miles by water from any habitation of man, did these afflicted parents see their beloved child fall a victim to disease, and waste away before their eyes, till he sunk into the cold arms of death; and then they had to aid in the last rites of Christian burial towards one, who was bone of their bone, and flesh of their flesh. The bereaved father assisted in digging the grave, and in depositing the remains of his child in the earth, on the lonely banks of an almost un frequented river. Then peeling the bark from a large tree standing near the spot, to mark the place of the grave, they proceeded on their way with their surviving children towards the scene of their future labors. They were supported through this trial by the grace of God, and the abundant consolations of his holy word.

Dec. 17. Mr. Chamberlain returned from Creek Path. He and Mr. Potter found the disciples of Christ in that place, walking in the fear of God. They administered the communion, and baptised one Cherokee woman. The other candidates for baptism generally appear well. Before brother C. left, they had put up one log house, 16 by 22 feet, and another as far as the roof, 16 feet square. Next Saturday is appointed for the Cherokees to meet and finish raising & put on the roofs.

Dec. 18. March 5. Received 11 boxes containing articles of clothing for the mission.

Dec. 19. CHOCTAW MISSION—ELLIOT.

Jan. 1, 1821.—Mr. Kingsbury left Elliott on business to the Choctaw Agency; and Mr. Jeyell set out for Six Towns to establish a local school there, if circumstances should render it expedient. On his way to Mayhew, he learned that the mission family from Goshen, Mass. were probably at Walnut Hills, and would need assistance in getting through the wilderness to Elliott. He therefore deferred his journey to the Six Towns for the present.

Three men and one woman who had children at the school, came about 90 miles to visit them. Mr. Washburn preached, and he with Mr.

having heard unfavorable reports respecting the school. The result of the interview is thus stated in the journal:

Jan. 13, 1821. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they should credit such reports respecting us.

Jan. 14, 1821. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they should credit such reports respecting us.

Jan. 15, 1821. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they should credit such reports respecting us.

Jan. 16, 1821. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they should credit such reports respecting us.

Jan. 17, 1821. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they should credit such reports respecting us.

Jan. 18, 1821. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they

Kingsbury administered the sacrament. Mr. Jewell's babe was baptised by the name of Frederic Swartz.

19. Mr. Washburn left Elliott on horseback; and on the 21st, Mrs. W. and her sister, with Mr. Finney followed. These went by water, having been commended to God in prayer by Mr. Wright at the landing.

Latest Intelligence from the Choctaw Mission.

Various letters have been received from Mr. Byington, dated at Elliott in the month of July, giving an account of the state and prospects of that mission. At this time, we can only make a few extracts from a letter to a gentleman in Charlestown, Ms. acknowledging a box of clothing, &c. Speaking of the field of corn belonging to the mission, Mr. B. says: "Such handsome corn I never saw. There are about 40 acres in our field, all looking very green. The ears are set about 8 feet from the ground, & the stalks are from 12 to 16 feet high. This corn was almost all planted and hoed by our boys. About four acres have been cut over by them, since I have been here. They are the most willing, obedient and affectionate children I ever saw. They interest my whole soul. Do not think me extravagant. Could you daily see what I see, and hear what I hear, your heart would be with me on the subject. These children a few years since were in heathen families, ignorant, and learning many vices, and destitute of almost every comfort that gives to home its endearments."

Mr. B. has 20 of these boys under his particular direction, as to their morning labors, &c. After giving an account of the general management with the children, Mr. B. adds: "Here, my dear Sir, let me continue to live. Here let me labor till I die, and find rest in the tomb. In behalf of such precious children let me plead. I cannot help it. To be dumb would be perfidy to my Redeemer." [Herald.

Domestic Religious Intelligence.

Narrative of the State of Religion, presented to the General Association of Massachusetts, assembled at Haverhill, June 26, 1821.

On former occasions it has been our delightful task to record the mercy of the Most High, in numerous accessions to our Churches, and multitudes of souls redeemed from the bondage of sin, and brought home to God through faith in the Savior. It is not so now. While we rejoice to hear, that, in other States, the work of the Lord is revived with power, we are compelled to weep over our own stupidity, and to exclaim, though not with sentiments of hopeless despondency, "Oh, that it were with us as in the past!" Amidst all our discouragements, we find not a little, in the situation of our churches, and the tokens of divine favor to Massachusetts, to strengthen our confidence in the protecting care, and promised grace of Him, before whom the prayers and the alms of his children ascend, as a sweet & perpetual memorial.

The monthly concert of prayer is generally observed within our limits, and in many instances, in all parts of the State, is accompanied with a charitable collection: Sabbath Schools are common, and extending more widely their salutary influence; the benevolent objects of the day, receive increasing patronage; and the profits of merchandize, of mechanical skill, and of female industry, are consecrated to the cause of Zion—to the education of pious youth for the ministry, the instruction of the ignorant, and the salvation of the world.

We particularly notice as worthy of praise and imitation, the charity of our Christian Farmers, who have in very many instances, within the last year, been induced to make the experiment of devoting to the service of christian missions, some portion of that soil, by which, through the blessing of God on their exertions they enjoy so much comfort and abundance. To the eye of Christian philanthropy, it must be peculiarly refreshing, to behold, scattered over the face of this flourishing state, here and there a missionary field, waving to the breeze of Heaven, and destined to bless, with the bread of eternal life, the most distant nations of the earth.

Highly gratified as we are, in recording these plans of benevolence, and means of diffusing abroad the savor of Christ's name; yet we would not omit to give a more minute account of the real state of things as they exist in our several individual associations.

From the Berkshire Association, containing nineteen churches, of which all are supplied with pastors, we have been favored with pleasing intelligence. The revival at Pittsfield, which commenced more than a year ago, still continues, and has recently received a new and powerful impulse. Within a few weeks, more than twenty individuals, it is hoped, have been made the subjects of renewing grace. Since the first commencement of the work about seventy have publicly united themselves to the Congregational church. In the towns of Stockbridge and Sandisfield also, there is an unusual and increasing attention to the concerns of the soul; and in various other places, augmented zeal, renewed energy in prayer, and the enlivened ardor of hope are observable among the friends of the Redeemer.

Within the limits of the Mountain Association, are eleven churches, of which nine are supplied with pastors. Its representatives state, that, although coldness in religion generally prevails, yet God in mercy, has visited some of their churches. The revival in Chester and Middlefield continued into the last year; and in the former place eighty-five since our last meeting have been visibly added to the Lord. The whole number of those who

have been received to the communion of the church in Middlefield, is twenty-nine. In other towns, pleasing hopes are entertained that God is about to revive his work, and occasional instances of conversion to Christ have occurred.

In the Franklin Association, the ordinances of the Gospel are generally respected; and in the town of Charlestown, God has been pleased to appear in his glory for the enlargement of Zion. In several other places, intimations are afforded of the special presence of the Spirit of grace; and Christians are joyful in hope.

From the Hampshire Central Association, we learn, that though no such general revivals of religion within their limits, as we have formerly had occasion to record, have been witnessed, during the last year, yet the word of God is not without its effect, in promoting social order, attachment to the truth, and respect for the institutions of Christianity.

The same general observation may be applied to the Hampden Association, with the pleasing exception, that in several towns, particularly in Long-meadow, Blanford and Tolland, revivals have commenced, which, it is hoped, will issue in the salvation of many souls.

The towns of Greenwich and Oakham, within the limits of the Brookfield Association, have been visited by the special effusions of the Holy Spirit;—and in the former place the number of hopeful converts is about 60. Among those who have been added to the first Church in Brookfield, is a native of the Sandwich Islands—a promising youth, who is soon to enter the Foreign Mission School at Cornwall.

From the Westminster Association, we learn, that no special awakenings have been enjoyed within their limits, during the last year; but more than the usual number have been added to the communion of their churches.

Though no special revival, in any of the churches comprised in the Worcester North Association, has been experienced, yet in a number of instances, the preached Gospel, has, it is believed, proved, through a divine influence, the wisdom of God and the power of God, to the salvation of sinners.

In the Union Association, consisting of 12 pastors and churches, the gracious presence of Christ has been chiefly manifested, in the augmented zeal and steady co-operation of Christians, to maintain the truth at home, and extend, by their charities, its triumphs through a world lying in wickedness.

In the Association of Salem and vicinity, the cause of evangelical truth and purity is advancing; Christians feel more and more the importance of decision and activity in religion; and though the stupidity of many is deeply to be lamented, yet the signal blessings which, during the last year, have been bestowed on the churches of Beverly and Salem, may well encourage all the friends of God, to hope and to pray.—In the former place, there have been about 200 hopeful conversions; and in the latter, not far from 100. The revival in Salem, as in most other places, similarly favored, seemed to begin in an unusual spirit of prayer, among the professed followers of the Saviour. The work in that place still continues.

In Rowley, Byfield, and, in a less degree, in some other places within the limits of the Essex Middle Association, God has been pleased to make bare his arm for the salvation of sinners. In Byfield 40 persons have been added to the church. The ministers and churches comprehended in that body, are happily united in sentiment, and efforts to do good.

From the Haverhill Association, no animating reports of any general revival of religion have been received; but we have been happy to hear, that amidst all the evils of spiritual declension, the institutions of benevolence are cherished, and the ordinances of God treated with respect.

Within the limits of the Old Colony Association, are 14 churches and 9 pastors, one of whom was ordained the last year. Within that period, a work of grace has been visible in Berkley, Plymouth, and several other places.

The Association regret to learn, that the operations of the American Education Society are impeded by the deficiency of its funds. While the candidates for its assistance have increased, the receipts of its Treasury have been diminished. During the past year, the Society has given assistance to about 200 beneficiaries, of different States, and in various stages of study preparatory to the Christian Ministry. The Association earnestly hope, that this institution, and other kindred Societies, will not fail to receive that efficient patronage from the churches, which their importance demands.

We cannot forbear to congratulate the friends of Jesus, on the prosperous state of the Theological Seminary at Andover. It contains, at present, 112 students, who are engaged in studies, preparatory to the Christian Ministry, and who, if God crowns their exertions with success, may one day be instrumental of turning many to righteousness.

[The conclusion of this Report we omit, because the substance of it has been before published in the Recorder, with the Narratives of the State of Religion in other ecclesiastical bodies.]

For the Boston Recorder.

To the Friends of Sacred Music.

It is a fact which no one pretends to dispute, that within the last 20 years, the music in our churches has undergone a radical change. Light and frivolous music has almost wholly given place to that of a different character, and better calculated to awaken in the hearts of the hearers and the performers feelings of pious devotion.

To effect this important change, societies have been formed by individuals from different singing choirs, and these individuals have been instrumental in forming other societies connected with different worshipping assemblies; all aiming at

improvement in sacred music. Whether the manner or style of performance, is yet correct, is a subject I shall leave for those who are better qualified than myself to decide. But the effect which it has produced on worshipping assemblies, and on those who have performed it, is a subject that ought to interest every one who attends public worship. The pulpit, where the preacher of the gospel stands, is viewed as sacred. It is approached with awe. The least appearance of levity in this consecrated place would destroy the effect of the most solemn truths. Next to the pulpit is the sacredness of the place assigned to those who are capable, and whose duty it is, to unite their voices to sing the praises of God. The object of the preacher and singers in many respects should be the same—to impress on the minds of the hearers the important truths of the gospel; to give saints a foretaste of the joys of heaven, and to melt the hearts of sinners into deep contrition. But if it were vain for the minister of the gospel to address his hearers on the momentous concerns of eternity, after entering the pulpit with levity and praying with indifference: no less so would it be to expect a good effect from the performance of sacred music in our churches, where the conduct of those who lead in this exercise is inconsistent with the solemnity of that part of public worship which they perform; or where there is not harmony of feeling corresponding with the harmony of their voices. If improprieties do exist in singing choirs or societies connected with our religious assemblies, which tend to destroy the good effects that might otherwise be expected, it is time for the friends of religion and order to make some exertions to bring about a reformation.

Charity and observation forbid my believing that censure is applicable to all singing societies, or to every individual in any choir; but a like observation constrains me to believe that wrong does exist. I ask the reader, him who has regularly attended public worship, whether he has not seen the seats appropriated to the singing choir thronged to-day and almost vacated to-morrow? And this perhaps where the individuals had previously formed themselves into societies, under rules and regulations by which they were obliged punctually and faithfully to perform this part of divine service in the house of God. Something of this nature I believe to be no uncommon occurrence. Obligations are here frequently trifled with, which in other cases would be considered sacred. Perhaps the particular seat assigned, or the tunes selected, does not suit the feelings or taste of some; they not only go away themselves but take their friends with them. Reasons of this or of a similar nature are made sufficient for an excuse of their conduct. But what can be more shocking to the feelings of the true worshippers of God than such excuses for the neglect of duty? Is it not virtually saying that if I cannot have just such a seat in the house of God as I choose, or sing such notes as suit my taste, I will not sing his praise. But is it not your highest privilege that you are permitted to sing a single note of praise in any place within the walls of God's house? Perhaps you will say that you are under no obligation to sing, you have learnt at your own expence, and will sing or not as you please. But if you are under no obligation as a member of a singing society, you seem to leave the paramount obligation of duty out of the question. You undoubtedly believe it a duty for some to sing? But if for any, why not for you? Do you say you are too old to sing? If you are too old to have a voice, your excuse is good, but if capable of singing, your excuse is questionable. At what time of life is any one excused from duty, or if it were ever a duty to sing, what trifling circumstances have lessened this obligation, or where did you get permission to bury this talent, when you are commanded to improve all to the glory of God? How can you expect to convince others that sacred music is so important and delightful part of public worship, that it is a privilege to be capable of joining in a song of praise to God, when you who by your age and standing possess influence in society, have entirely abandoned it? Have you children that sing, why not sing with them, and by example teach them that you believe the subject sacred. If you are not acquainted with the tunes that are sung, they are soon learned; and almost every person that has ever been conversant with music, can find time to learn one tune in a day, without infringing upon his common avocations, if his heart be engaged. Do you say the young do not want you with them? Allow this but a reasonable excuse, and you may give up the performance of every duty that is not congenial to their feelings. I would by no means be understood to disapprove of the singing of the young. Far from this, but I would be understood to believe that this part of worship ought not to be confined to the young. The young should sing: and the middle aged and even the old who have talents and voices to harmonize, have no excuse for not singing.

If any of the above excuses are made in extenuation of a neglect of what God requires, we are finally led to conclude that the heart is not right; that you have never seriously considered, that God gave you this noble talent of singing; that he also gave you the means of cultivating it; and that he has placed you under solemn obligations to improve it to his glory. Should you not examine yourselves on this subject, and see that you are not influenced by wrong motives? The adversary of souls is every where represented as an enemy to harmony, and it is no wonder he should endeavor to magnify every seeming difficulty that would have a tendency to excite discordant feelings, so as to destroy the union of your voices.—But admitting a principle of unanimity to exist among those who do sing, and that all sing who are capable; the importance of the subject requires a still further consideration. It is not presumed that singers claim any liberty or indulgence in the house of God, which they would not countenance in others. A sense of propriety ought to convince every one that while in this sacred place, he should divest himself of all appearance of levity and indecorous behaviour. But would not a careful observer be under the necessity of concluding by the whispering, perusing of singing books, humming the tunes, or other inattention to what was declared from the pulpit; that many of those who sing had the transactions of a week to relate, or most of the tunes they perform, to learn, after they enter the sanctuary. If this conclusion might be drawn from observation, a reflection or two here, appears indispensable. I know you respect your Christian friends who view these scenes with deep solicitude and regret. I dare not believe that you would willingly be wanting in respect to your beloved pastor, whose situation obliges him to be an eye witness to your conduct; and every look or motion unbecoming the solemnity of public worship, affects his every nerve; and his tongue almost refuses to pronounce the message he had prepared to deliver to his hearers. If the anxious eye of an attentive hearer tends to animate a public speaker; what must be the effect, when those who are about to unite in a song of praise expressly to assist him in the devotional exercises of the worship of God, apparently turn a deaf ear to all he says; except when directing them to the psalm or hymn to be sung. Your pastor is aware that if he touches the singers by way of reproof, he touches a tender string in his congregation. He knows likewise that admonition directed to an individual, a family, or to a particular society; never has its desired effect. To avoid greater evils he desists. But he assured that notwithstanding his silence, his heart has been many times grieved; he may have wept over the remembrance of your conduct when he has retired from the sanctuary.—If after mature deliberation you are disposed

to admit that the foregoing observations are but *too* true; yet, believing the fact, neither a sense of propriety, nor regard for the feelings of your friends, or your pastor, will induce you to effect a reformation: permit me to enjoin one consideration, which bears down all others: that God, who is in a peculiar manner present in his own house, takes cognizance of all your actions and feelings; that while professedly joining in his worship, he cannot be deceived; will not be mocked; and he will not suffer those that trifle with his ordinances, to trifle with impunity. G.

AMERICAN EDUCATION SOCIETY

EXTRACTS OF CORRESPONDENCE.

Letter from the Rev. MILES P. SAWIER, to the Agent of the A. E. Society.

BUFFALO, N. Y. Aug. 14, 1821.

Dear Sir,—I hope some laborers can be furnished next fall, for this part of the vineyard of our Lord. It has pleased the great Lord of the harvest to cast my lot where the laborers are few indeed. The harvest is plenteous; the fields are already white with it; but, alas, there are few to gather it in. Our infant Presbytery comprises about forty churches, extending over a country about one hundred miles by forty. To supply these churches and their territory, we have four settled pastors, one evangelist and one missionary. More than thirty of our churches are unsupplied, and are now struggling for existence, till the Lord shall send them help from his sanctuary. In many towns within our border churches are yet to be formed. Some of our churches are languishing for want of help—two have virtually become extinct, because there were none to break to them the bread of life and keep up the fire of the Lord on his altar. One within ten miles of this place, has not received the ordinance of the supper, nor the privilege of presenting a child to God in baptism, for about fifteen months; nor has it heard a sermon in that time, from a minister in our connection. A missionary of the General Assembly, a licentiate, turned aside for the Sabbath to this church, a few weeks past, on his way to his field of labor at the west—and my people have given me leave of absence from them for a small portion of time the year or two past, which I have devoted to three churches in this neighborhood, preaching about one Sabbath in three months in each congregation, and administering the supper; which has been nearly all the supply they have had for 18 months past. The country to the east of us, as far as Genesee river, is nearly in the same condition: the counties of Allegany and Steuben, on the south east, I suspect are no better supplied than we are; while on the west of us lies the moral wilderness of Upper Canada; in the whole extent of which, bordering upon us, I know of not one minister in good standing of our connection, and but two or three of any. There are I believe a Mr. Eastman and one or two of the Dutch Reformed Church, somewhere in the interior of the province. But where shall we look for help?

No fatal errors are prevalent, to much extent. The land only remains to be possessed. The Mamelonian cry is heard from almost every quarter, "Come over and help us." Our churches are looking first to God, and next to our Seminaries and Education Societies at the east. Our little Presbytery cannot do much. We are attempting to carry one beneficiary through his preparatory course of study, who is now fitting for college; the females in this place have given fifty dollars to the Western Education Society, and my church, as such, are endeavoring to assist another beneficiary through his preparatory course. But this gives no present relief—it forms no future dependence. *We want Missionaries.* Some of the churches could support Pastors, were they to be had—others could by uniting together; but many could not. We must have Missionaries. Forty are this moment wanted in this state, west of Genesee river, and twice that number in Upper Canada. As we have not had one Minister from Andover or Princeton, or from any quarter, who was licensed to preach, since 1814, except a few short missions. Our Education Societies, with the American Education Society at their head, I am sensible are doing much; but their exertions must be increased an hundred fold, or children's will weep over the desolations of Zion. Our wants are pressing. More than four-fifths of our churches have none to guide them. Hundreds, if not thousands of those who have sat beneath the shade of your own sanctuaries in New-England, and have been baptized into Christ under the labors of your ministers, now wander like sheep upon the mountains, without a shepherd. Send us help—and let the friends of Education Societies feel, that as much as they have done already, they have but begun in the good work of raising up Ministers for the destitute. My heart almost desponds as I look over the immense districts of our country on the west and the south, fast peopled with the children of the church from the east. The work of educating Ministers must not languish in its present stage; a hundred fold more must be done, or Christians will find the blood of souls in their skirts at the last day. Yours, &c. MILES P. SAWIER.

Letter from the Rev. HENRY AXELL, to the Agent of the American Education Society.

GENEVA, N. Y. August 6, 1821.

Dear Sir—I had intended to give you a general view of the number of inhabitants in the western district, in this state, compared with the number of ministers of the gospel within the same territory. But I have not been able to obtain the late census, except that of the county of Ontario, which is better supplied with the gospel than most of the other counties. In this county there are 88,267 (in 1810 there were 42,000) inhabitants and there are, in the same 18 or 19 Presbyterian ministers, beside some, Methodist, Episcopalian, and Baptist ministers. Say the whole number of ministers (educated & uneducated) is 30.—We have then, one minister for every 2942 inhabitants: and of course, allowing one minister for every 600 inhabitants, there are 64,267 inhabitants destitute of preaching, and consequently want of at least 80 ministers to supply the inhabitants of the single county of Ontario with the preaching of the gospel.

The number of inhabitants in this western district of N. Y. is very rapidly increasing (at the rate, it is said, of at least 50 per cent for the last 10 years.)—Should the increase during the ensuing 10 years be in same ratio, the number of inhabitants 10 years hence will be immense. There are in this district 20 or 21 counties—some of them nearly as populous as Ontario; and many of them almost, and some (I believe) entirely destitute of the stated preaching of the gospel.

How these immortal beings are to be supplied with the administration of the word and ordinances of God, we, who live here, cannot conceive, unless our brethren in older counties can be induced still to continue that aid, which they have so generously afforded us in times past.

Though this is indeed, "a growing country," and has already considerable wealth in it; yet, as the property of the inhabitants is chiefly in lands, and these lands only partially paid for, it is extremely difficult to obtain the means of defraying the expense of educating young men for the gospel ministry.—True our "Western Education Society" is doing something, and, with the aid of our brethren in the east, (rendered efficacious by the blessing of God) we hope to see the light of divine truth shining through all this dark wilderness. But without this aid, we can see no prospect of success. Without this aid, indeed, it seems to us that much of the ground already rescued from the enemy must be given up to him again.

The good which missionaries (chiefly New-England,) have done in this country, times past, is immense. Thousands, and tens of thousands, we have no doubt, will praise God eternally for the exertions of Missionary Societies, directed towards this once howling wilderness.—Perhaps there never was a time, when missionaries were more useful than they might be now. There are many neighborhoods and societies, in some of which churches are already organized, which are entirely destitute of preachers, and are relapsing fast into a state of infidelity.

They are unable wholly to support a pastor, but would now cheerfully do something towards the support of a Missionary; & with his assistance in building them up in the order of the gospel, would soon be able and willing to support him or some other man entirely.—But where we find a sufficient number of Missionaries—mean good Missionaries—men, not only of piety but of respectable talents and good education—not because we have not Seminaries enough; but because these Seminaries are not furnished with students enough; and they never will be better supported. Among human means, building up the church, these Societies hold a very distinguished rank. The good they have already done; and the need, even the increased need which the church still has, of their exertions, ought to encourage and stimulate all the friends of Zion to continue and augment the support hitherto afforded them.—It grieves me much, and it must grieve every one who deems the prosperity of the church, to learn, that the American Education Society is languishing for want of support. I hope and pray most sincerely, that it may never be suffered to sink. The Church has been looking, and is still looking for it the means of her future support and education. God forbid that her expectations should be disappointed. With respect, your affectionate brother,

HENRY AX

commandments. Now the very God has given us a revelation, a command that we should receive the liberty to receive them or not, to charge the Most High with. But he has explicitly and pointedly commanded us to receive the record he has given us of his Son; that is, the truths which are revealed in the gospel. If, therefore, it be true, that it is no matter what a man believes provided his life be good, it is that a good life may consist with a violation of the commandments.

does not this maxim annihilate the importance of revelation, and cast a slur on the character of God, in having given us to us? If it is no matter what a man believes, it is no matter whether he believes the Bible to be a divine revelation; or in other words, it is no matter whether he be a Christian or an infidel viz. a belief or disbelief of the gospel, is on this principle, entirely unimportant.

It is said that none are entitled to the benefits of this liberal maxim, except those who profess a general belief in the truth of scripture, here again we cannot put in a word in favour of the infidel. We insist upon it, that the difference between some nominal Christians and those who utterly deny Christianity consists in words. At any rate, the infidel chooses to claim the name of the liberal Christian on the basis of this very convenient maxim, we can be evaded.

STO R E C O R D E R.

TODAY, SEPTEMBER 15, 1821.

Schools in Bencoolen.

The active and efficient patronage of Mr. [unclear] at Bencoolen, Sumatra, a Lancashire school has been opened for the instruction of Malay children, between the ages of seven and sixteen. By the last accounts, about

one hundred and twenty children had become members of the school, on the first annual examination, (June 4, 1821) valuable rewards were distributed to

those who had distinguished themselves.

taught to read and write their own

in the Arabic character—and will ad-

mit higher branches of knowledge as fast

as indolence and prejudice will permit.

more, not more than one in five of the

in the neighborhood of Bencoolen, have

the advantage of any education; and in

the interior of the island, (having a population

of 100,000) schools are wholly unknown.

ment was made to Gov. R. on the au-

thority of some native Chiefs of the first rank

intelligence. Yet Bencoolen has been in

the hands of the English, since the year 1685, or

more. Had the spirit which now prevails

been prevalent during this long period,

schools would have been now es-

tablished in every district of the island; and

they would have diffused its consolations

over the whole of that region of the

island. Some of the tribes are Mahomedans

—but even their priests are ignorant

of the Koran, not being able to understand

and language—and all they know of it

is, what they have received by tradition.

The course are without any religion—and

strong prejudices to be overcome in re-

lation to Christianity beyond what are found exist-

ing in the church of the United States.

Are not these, happy results of Missionary

exertion?

The Baptist Mission at the Valley Towns, in the Cherokee nation, under the care of elder Humphrey Posey, is prosperous. About 80 acres of land are enclosed and under cultivation. Suitable buildings have been erected, and 40 or 50 children are receiving instruction in the arts of civilized life, as well as in the elements of education. These are supported by the funds of the

mission. At Tinsawattee, about 60 miles S. E. of the Valley Towns, a local school has been commenced, with good prospects. The children are merely instructed, not boarded nor clothed.

At Fort Wayne, where Mr. McKey labors, the improvement and prospects are about the same.

The fourth annual meeting of the Berkshire Bible Society, was held at Lenox, May 29th, 1821. The President was in the chair. After the reading of a portion of the Scriptures, and some general remarks by the President, the Report of the Directors was read: The Rev. Mr. Field, of Stockbridge, moved its acceptance. After advertising to the liberal spirit of Bible Societies, and the infinite value of the Scriptures as the only sufficient means of holiness and eternal life, he asks:

Who is there then, that loves the Lord Jesus Christ sincerely? Who, that has found the truths of Revelation to be better than gold, yes, than much fine gold? Who is not willing to give a portion of his substance, for the purpose of sending the Bible to those of his fellow-creatures, who are perishing for lack of vision; that they may know their real state and danger; that they may understand the conditions of mercy; that they may be taught to deny ungodliness & worldly lusts, and to live soberly, righteously, and godly, in this present world, and that they may be pointed to life and immortality, in the world to come.

He then alludes to the danger, that Christians will not be sufficiently engaged for the distribution of the Scriptures, through ignorance of the real state and wants of mankind: and,

Another source of danger is the extravagant expectations formed from existing efforts to spread the Bible; that the British, Russian, American and other similar Bible Societies, with their numerous auxiliaries, are noble and promising institutions, is readily, and I hope thankfully admitted. Their commencement is glorious, and their progress will probably exceed in glory. But these institutions, grand as they are, have made scarcely any impression as yet, upon the

homelands, translated into Persian and Arabic, a Malay Tract and several Hindostane Tracts, an Arabic Tract on the new system of education, and the Episcopal Liturgy in Persian. He is now translating the Old Testament into Persian—printing an Hindostane New Testament—beside preparing for an Ethiopic Bible and other works. He has also made a new fount of letter for Hindostane and Persian printing—and a new fount for the Syriac Old Testament. His present occupations all bear on the great cause of missions. He is preparing in Persian and English, the whole controversy of H. Martyn with the Literati of Persia, with considerable additions of his own, to establish the truth of the Scriptures against the sophisms of the Mahomedans.

In Mathematics, his talents are not less admirable, but he has abandoned them for the less seductive study of Languages.

UNITED FOREIGN MISSION SOCIETY—New-York. Great Osage Mission.

The "Amer. Miss. Register" for August, contains the journal of this mission from Shawneetown to St. Charles', between the dates of May 7th and June 12th inclusive. After the boats entered the Mississippi, and began to ascend the stream, they were able to proceed but slowly—sometimes not more than five, at other times seven, eight, ten or even thirteen miles a day. The passage to St. Charles, 6 or 700 miles, was effected almost entirely by poling and warping; the flood-wood on the stream created much difficulty; the waters were high, the currents rapid, and almost every day some of the workmen or family fell overboard, at the imminent hazard of their lives, but none were lost. The brethren labored equally with the hired workmen, and of course suffered much from fatigue. They felt however that all was done for Christ, and this rendered their situation pleasant. They enjoyed good health, excepting Mrs. Weller. She was convalescent at the last dates.—One of the boatmen has become hopelessly pious and wishes to cast his lot with the Missionaries.

A letter has been received from Miss Comstock dated June 27, and another from Mr. Sprague dated July 1, when the boats had entered Osage river and proceeded 14 miles. They are replete with sentiments of piety and confidence in God. The passage from St. Louis to the Osage, occupied 20 days, proceeding at an average, 6 or 7 miles a day.

Tuscarora Mission.

Rev. Mr. Crane writes, May 4, 1821, that the newly appointed prayer-meeting of the Christian Indians on the Sabbath, is frequently crowded by others—the exercises are conducted entirely by the Indians, tho' he is present with them.

Another regular meeting is held for the instruction of youth. A few of them may be considered as convinced of sin, and many are more serious than they have been heretofore. Some of the Christian people are much encouraged, and very active. Two young men, lately intemperate and profane, have abandoned their ruinous habits, and resolved to make salvation their great concern. Mr. C. also mentions at some length, the happy death of an Indian girl. She had a pious father, but was ignorant of almost every thing till she sickened, and lingered about 4 months in a consumption. During this time her mind became enlightened, and she felt a happy confidence in God the Saviour, which enabled her to look forward without a single fear and lay hold on the hope of glory.

Mr. Crane writes, June 18, that he had baptised and received into communion two young women, who gave evidence of a new heart.

Three young men and one woman, sensible of their sinfulness, and anxious to obtain an interest in Christ, had been taken under the care of the church, that they might receive regular instruction.

Are not these, happy results of Missionary exertion?

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darkness of the heathen world; and they have only begun to supply the countries, which are nominally Christian. The efforts of these societies, and of many others like them, must be doubled, trebled, quadrupled, to meet the wants of the human race. And how can all this be effected, without the continued and increasing aid of the friends of the Redeemer?

Rev. Mr. Burt of New Marlboro', seconded the motion in an eloquent address, which for want of room, we must reluctantly omit.

UNITED PRAYER.—[COMMUNICATED.]

"By this shall all men know that ye are my

disciples, if ye have love one toward another."

It is often urged by infidels that it will be time enough to embrace Christianity when its professors agree among themselves; and there is but too much ground for the objection; our Saviour has been too long wounded in the house of his friends by the prevalence of party spirit; jealousy and prejudice exist, where love and peace should reign. There are some points in which Christians of different denominations think they cannot consistently unite; but these are only the "min, annis, and cummin." Surely all who love the Lord Jesus can, and ought to unite on the Throne of Grace, and let the minor differences of sect and name be swallowed up in love to God and zeal for the salvation of souls. Then will it again be said, "See how these Christians love one another;" we shall hail it as the harbinger of a glorious day for Zion. Wherever this union has existed, we believe God has owned and blessed it; and it is a striking fact, that this has been the case in a great degree, in the late revivals in our country. When Episcopalian, Congregationalists, Baptists and Methodists meet to unite in prayer for the out-pouring of the Spirit, we trust God will hear and answer, and pour out blessing till there be no room to receive it. Will not all Christians, then, every where, unite in saying, "Let us go speedily to pray before the Lord, and to seek the Lord of Hosts—I will go also."

MAINE CHARITY SCHOOL.

Mr. WILLIS.—Permit me through the same channel which conveyed to the public the "concise and affecting" view of this institution, to make known the improved state of its funds.

When to us all was darkness and fearful apprehension, God was bringing us light and support. Since the 15th ult. the sum of \$379 has been received at this treasury. This has enabled us to meet the present demands. And an increase of subscriptions and of favourable excitement render it not only unnecessary to dismiss our beneficiaries but justify an assurance that others will be received.

As the inquiry, what privileges have students at your seminary? is frequently made, we wish here to state, that the tuition is free to all, of whatever denomination of Christians, who are preparing for the ministry, and that for indigent students, presbyterians and congregationalists, board (including room, washing and lodging) is furnished. Also a large part of their clothing. In the winter is a vacation of eight weeks, in which, by keeping schools, and these are easily obtained, students can earn money sufficient to procure fuel, lights, books, &c. Of the amount drawn from the treasury by each student one half is to be refunded.

The instructors are a Professor of Theology and a Professor of Classical Literature. A valuable library belongs to the institution. The number of students in the ensuing year will be twenty-seven or twenty-eight.

The next term will commence on Thursday the 27th inst. With respect yours, &c.

Bangor, Sept. 3, 1821. DANIEL PIKE.

The annual examination of students in Maine Charity School took place on the 28th ult. and the exhibition on the 29th. On the latter day, the performances, in the forenoon, were Declinations by the Freshmen and Sophomores—in the afternoon, Orations by the Juniors on the following subjects, "The consolations of the believer in Christ;" "Moral agency;" "The evidence of the Divine existence exhibited in the works of nature;" "The association of ideas;" & "The progressive nature of the soul and its sources of enjoyment."—There were no Seniors the last year. Five young gentlemen went out as preachers in August 1820, and seven will go in 1821.

BONNOX COLLEGE, Brunswick, Maine.—Commencement July 5th. Bachelors of Arts 21—Masters 11. The degree of A. M. was conferred on the Hon. Erastus Footh, Hon. Enoch Lincoln, Messrs Belamy Storer, Moses Shaw, and Rev. Gideon W. Olney. Of Doctors in Medicine, on Phinehas Ingalls, Wheeler Randall, and Benj. F. Greene, and honorary degree of M. D. on Nathaniel Coffin, of Portland.

The honorary degree of Doctor of Laws on the Hon. William Wirt, of Washington, and His Excellency Samuel Bell, of New-Hampshire, of Doctor of Divinity, on Rev. Ichabod Nichols and Rev. Edward Payson of Portland.

BROWN UNIVERSITY, Providence, R. I.—Commencement Sept. 5. Forty young gentlemen, alumni of that institution, received the degree of Bachelor of Arts. The anniversaries of the Philomarian Society and the United Brothers Society were also celebrated & orations delivered.

At BURLINGTON COLLEGE, Vermont, on the 8th of August, the degree of Bachelor of Arts was conferred on five young gentlemen: and that of Master of Arts on B. F. Bailey and Laman Foot, Esquires.

Among the money received by the Treasurer of the American Bible Society in July last, was \$30, a bequest of the late Elizabeth D. Nason, of Sandwich, to constitute Rev. David L. Hunn, a life member.

We learn from the Greenfield Herald that the Rev. Dr. GRIFFIN, late of this town, has been elected President of Williams College in this state. Professor Goodrich having declined.

Slavery and moral power.—If nothing else could render domestic servitude odious under our republican institutions, the perpetual contrast between the growth of the non-slave holding & the slave-holding states, is sufficient to cover it with reproach. There was a day, when Virginia was the first state in the Union. Not only did she pride herself on her talents, on the celebrity of her statesmen, her lawyers, and her jurists, but upon her moral strength and energy. But things are now changed. Compare Virginia with New York and Pennsylvania, and the vast disparity which appears, cannot but lead to a long train of painful reflections. Time has rolled on—the free states of the north and the west have flourished in a ratio unparalleled in civil history, while slavery has shackled the powers and retarded the advancement of our southern sisters. On the completion of another twenty years, New York will exhibit a population of three millions. Pennsylvania will be nearly as large, and Ohio will exceed the present population of this state. In ten years, Ohio will pass Virginia in numbers: she already excels her in intrinsic strength. We do not intend to excite hostile or unpleasant passions by these remarks. Their spirit was embodied in the last speech of Governor Randolph to the legislature of Virginia, which did equal credit to his head and his heart.—N. Y. Ev. Post.

To Correspondents.—We have received two Communications on the subject of Camp Meetings—pre and con. We are not willing to enter into a controversy on this subject. To one side would say, "by their fruits ye shall know them;" to the other, "if this work be of God ye cannot overthrow it."

Wednesday Evening Lecture—Sept. 19, in Essex-Street Church—Preacher, Rev. W. Cogswell.

—made scarcely any impression as yet, upon the

FOREIGN NEWS.

FROM ENGLAND.

By the packet ship Falcon, Capt. Lewis, from Liverpool, have been received London Papers to the evening of the 23rd of July—and from the ship Amity, spoken at sea, the London Times of the 31st, was obtained.

The Coronation of GEORGE the FOURTH took place on the 19th of July,

POET'S CORNER.

Extracted from "HENRY SCHULTE," a Poem just published.

Henry Schulze, a man in humble life, is a happy husband and father; his wife is seduced, his family perishes, and he starves himself to death. The poem is founded on a fact related by professor Hussland. The following, on the discovery of his dishonor, is very touching:

Six held my knees, and pleaded till away She swoon'd. I gazed upon her as she lay, And knew not where I was. I could not speak. My heart's blood went and came: my knees grew weak,

And shook beneath me, till I almost thought I should have sunk and died upon the spot.

At last came tears and cries to my relief;

I turned away and howled aloud my grief.

But still he lived.—I snatched the knife, and rushed

Forth to his chamber, hoping to have crushed

The serpent in his hair; but he was dead.

I stabbed in frenzy his deserted bed,

And cut the clothes in pieces he had worn,

And would have next destroyed myself forlorn;

But God withheld me there—I tottered down

To her again, and wept—I could not frown—

No, in despite of every stain and fall,

She was my dimmed, degraded, ruined All.

I mourned, but could not hate her. "Go!"

cried I.

"Go! we are neither of us fit to die.

"My parents' roof must now thy shelter be,

Where thou mayst weep for thy lost self, and me.

Kiss, then, thy helpless children and go hence,

And seek thy God with prayer and penitence.

And O, may He, all fallen as thou art,

Forgive thee as doth now my breaking heart!"

The death of his last child is very pathetick.

But ah! my spirit from its trance awoke!

A second thunderbolt upon me broke.

"Thy child is dying," smote upon my ear.

My child! my child! my little dear!

My only solace left! (for now I knew

I had a solace) must she quit me too?

Yes: and the dread contagion stopp'd not there;

Sickened and sank the other little pair;

Sickened and sank, and died before my face,

Almost before I caught one live embrace,

Or snatched one breathing kiss. O God! O God!

The little darlings! that beside me trod,

And climbed my knee, and pulled my coat in play!

And smiled and pratled round me yesterday,

Cold, stiff, and silent now, and low in earth,

Laid by the side of her who gave them birth.

But I must put aside these musings drear,

And turn where yet a hope remains to cheer

This little lone one from my heart to tear.

O would He leave her to me, here I'd vow

To own his love, and prize my blessings now;

Might my wild prayer this single boor obtain,

Never would morner—come what might—again.

I took my anxious station near her bed,

Fann'd her hot cheek, and propped her little head,

Watched her asleep, and tended her awake,

And wept and prayed and trembled for her sake.

I see her now, when from her stooping eye

She wip'd the tear and whisper'd, "Do not cry,

My dear papa, for me. You said, you know,

To heaven, where poor mamma and Sophie are,

And Wilhelm too, and live with angels there,

And God, and Jesus Christ, and all good men:

And I am sure I must be happy then.

But if I go and tell mamma that you

Were crying here, I know she will cry too!"

I cannot speak the rest. From my embrace

They took and bore the body to its place.

My heart went with it down into the grave;

And there it rests with those it failed to save.

MISCELLANY.

THE CRUSADES.

Extracts from the History of the Crusades, for the recovery and possession of the Holy Land. By Charles Mills. London. 1820.

[Continued from page 148.]

The victors were in their turn besieged. The emperor of Persia alarmed at their success, summoned all his hosts to scourge the enemies of the prophet: they pitched their tents around the fallen capital; and a famine, more terrible even than the former, again drove them to the extreme of wretchedness. Their courage was kept alive by the certainty that Alexius himself was on his march to relieve them, at the head of fresh parties of European crusaders; but of this last hope they were soon deprived. Despondency now unnerved some of the bravest minds; and if Godfrey, Raymond and the bishop of Puy, had not displayed heroic firmness, the soldiers would have been abandoned, and several of the chiefs would have escaped by sea to Europe. Their magnanimity checked the first burst of popular despair; superstition came to their assistance, causing their courage to overleap all obstacles, and the mighty armaments of the Persian, which threatened them with the heaviest calamity, to redound to their security and reputation.

On the 28th of June, 1098, the celebrated battle of Antioch was fought, which dissipated the myriads of the Persians, and left the Croises free to conclude the war, by investing the holy city itself.

Of the millions of fanatics who had vowed to rescue the sepulchre from the hands of the infidels, forty thousand only encamped before Jerusalem; of these reliques 21,500 were soldiers, 20,000 foot and 1,500 cavalry. The destruction of more than 850,000 Europeans had purchased the possession of Nice, Antioch, and Edessa.

Jerusalem at the time of the crusade, comprised the hills of Golgotha, Bezeltha, Moriah and Acræ. The garrison consisted of 4000 regular Egyptian troops, commanded by Isakar, a favorite general of the caliph. At the first alarm, the peasants crowded to the city with their arms and provisions, and the aggregate number inclosed within the walls could not then be less than 20,000. The valleys and rocks on the south and the east gave the city an impregnable appearance, and the Christians resolved to attack the more accessible sides of the north and west. The northern line was occupied by the two Roberts, Tancred, Godfrey, and his brother Eustace; and the line on the west was encircled by the Provencals; but their chief the politic Raymond, wishing to redeem his character and gain the reputation of great sanctity, advanced in the course of the siege to Mount Sion, and encamped opposite that part of the mount where it was supposed the Saviour of the

world had eaten his last supper with his disciples. Such was the impetuous valour of their first attack, that they traversed the barbican, reached the city walls; and had they been in possession of military engines, would certainly have taken the city. They were at length driven back. Some Genoese vessels landing at Jaffa, furnished them with mechanics, and the wood of Sichon with materials; and they soon presented to the besieged these terrible towers and rams, which were destined to scale, or to shake the sacred city to its deep foundations. After a penitential procession round the walls with hymns, psalms and cries of "Deus id vult," they resolved upon one more vigorous and simultaneous attack. This is Mr. Mills' animated account of the final success of the crusaders in the storming of Jerusalem:

"About noon the cause of the western world seemed to totter on the brink of destruction; & the most courageous thought that Heaven had deserted its people. At the moment when all appeared lost, a knight was seen on mount Olivet, waving his glittering shield as a sign to the soldiers that they should rally and return to the charge. Godfrey and Eustace cried to the army that St. George was come to their succour. The languishing spirit of enthusiasm was revived, and the crusaders returned to the battle with pristine animation. Fatigue and disability vanished; the weary and the wounded were no longer distinguishable from the vigorous and active; the princes, the columns of the army, led the way, and their example awoke the most timid to gallant and noble daring. Nor were the women to be restrained from mingling in the fight: they were every where to be seen, in these moments of peril and anxiety supporting and relieving their fainting friends. In the space of an hour the barbican was broken down, and Godfrey's tower rested against the inner wall. Changing the duties of a general for those of a soldier, the duke of Lorraine fought with his bow. The Lord guided his hand, & all his arrows pierced the enemy through & through. Near him were Eustace and Baldwin, 'like two lions beside another lion.' At the hour, when the Saviour of the world had been crucified, a soldier named Letoldis of Tournay, leaped upon the fortifications; his brother Engelbert followed, and Godfrey was the third Christian who stood as a conqueror on the ramparts of Jerusalem. The glorious ensign of the cross streamed from the walls. Tancred and the two Roberts burst open the gate of St. Stephen, and the north and north-west parts of the city presented many openings. The news of the success soon reached the ears of Raymond, but instead of entering any of the breaches, he animated his troops to emulate the valour of the French. Raymond's tower had only been partially repaired, the Provencals mounted the walls by ladders, and in a short time all Jerusalem was in possession of the champions of the cross. The Mussulmans fought for a while, then fled to their temples, and submitted their necks to slaughter. Such was the carnage in the mosque of Omar, that the mutilated carcasses were hurried by the torrents of blood into the court; dismembered arms and hands floated into the current that carried them into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary. It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves, reeking with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel. On entering the city, the duke of Lorraine drew his sword and murdered the helpless Saracens, in revenge for the Christian blood which had been spilt by the Moslems, and as a punishment to the raiers and outrages to which they had subjected the pilgrims. But after having avenged the cause of Heaven, Godfrey did not neglect other religious duties. He threw aside his armour, clothed himself in a linen mantle, and, with bare head and naked feet went to the church of the sepulchre. His piety (unchristian as it may appear to enlightened days) was the piety of all the soldiers: they laid down their arms, washed their hands and put on habitments of repentence. In the spirit of humility, with contrite hearts, with tears and groans, they walked over all those places which the Saviour had consecrated by his presence. The whole city was influenced by one spirit; and the clamour of thanksgiving was loud enough to have reached the stars."

RIGHTS OF THE CHURCH.

For the Boston Recorder.

Mr. ENTRON.—Is it not peculiarly desirable that some able pen should give to the public an impartial but thorough and clear examination of the decision of the Hon. Supreme Court, in the Dedham cause? Are not opinions there advanced, novel, extraordinary, and of dangerous tendency, as respects the churches of Christ? The Court say, "As to all civil purposes, the secession of a whole church from the parish, would be a extinction of the church; and it is competent to the members of the parish to institute a new church, or to engrave one upon the old stock, if any of it should remain; and this new church would succeed to all the rights of the old in relation to the parish." That is, if a parish give a call to a candidate, whom the church cannot conscientiously approve, they may proceed, without the concurrence of the church, and in direct opposition to it, to call a council and ordain him. Then "the members of the parish, can institute a new church." And if the old church hold property, for the support of the gospel, this new church instituted by the parish, may rightfully sue for it, and take it away. And even if the parish cannot obtain a council, they can ordain their candidate themselves. For the learned Judges say, "The people have the constitutional

right to choose, and must of course have the right to carry their choice into effect. If the church will not unite, they may call a council singly, or if the council decline attendance, they may, by some act of their own, secure to their pastor all the privileges of a teacher or of a minister of the gospel." And they refer for authority to the Cambridge platform, sec. 4, chap. 9. But the platform in that very section says, "imposition of tithes, orderly chosen by the church themselves;" not by the parish. And that the framers of the Platform, & the Fathers of New-England did not hold that the parish had a right either to ordain or choose a minister without the concurrence of the church, is manifest from chapter 6, and from Dr. Mather's account of the discipline of the New-England Churches, art. 2. And those they admitted that churches might ordain their own pastors, that opinion has since, I believe, been very generally renounced, as not warranted by Scripture. It is considered as being exclusively to those who have been inducted into, or invested with the pastoral office, to induce or invest others. Paul and Barnabas, in their travels, "ordained elders in every church;" Acts 14, 23. Paul left Titus in Crete, that he might "ordain elders in every city, as he had appointed." Tit. 1, 5. Timothy was ordained by laying on of the hands of the presbytery, not of members of the parish, or private brethren. I will now apply the principles of the Hon. Court to one or two cases. There is a town or parish containing 100 families, 45 of which belong to male members of the church, and 15 to female members of respectable property, who are widows. These sixty families own three fourths of the property in the parish, but contain but fifty voters, while the other 40 families contain 55. They raise a fund for the support of the gospel in the parish, which is held by the church for this purpose, and settle a worthy, faithful minister. But he is removed, and a candidate is introduced by the parish, and invited to settle with them, whom the church view as inclined to universalism, and cannot consent to receive him as their pastor. But the parish having a majority of voters, proceed to call a council, who ordain him over the parish. Then "the parish institute a new church." The old church secede and settle another minister, expecting that they can hold the fund for his support which they had raised. But the new parish church commences an action against the church for the recovery of this fund, which is being brought before the Court, the learned Judges decide that "the new church has succeeded to the rights of the old in relation to this fund, which must consequently be taken from the old, & given to the new parish church."

I will state another case. A parish containing 40 respectable men, 20 of whom are members of the church, unfortunately has in it 50 others, who are unprincipled, dissipated characters, who have little property. But there is in the parish, a fund for the support of the gospel, vested in the church. Being destitute of a minister, a worthy man is introduced, who, by his faithful preaching and reproof, offends the dissipated part of his auditory, who call a parish meeting, vote not to employ him any longer, and appoint a committee to engage another. They introduce a candidate, who is popular, but corrupt in principle and practice. Though the church and the respectable part of the society are opposed to him, a majority of the parish give him a call, and send for a council to ordain him. And though the "council decline attendance," being encouraged by the decision of the court in the former case to expect that they shall obtain the fund for his support, they proceed, and by some act of their own, secure to their pastor all the privileges of a teacher or of a minister of the gospel." That is, they ordain him themselves. And then they constitute a new church, who sue for the fund. And when brought before the court, must they not, upon their own principles, decide that the new parish church shall hold the fund? Do the court "imagine that the cause of religion would be served, public worship promoted, or instruction in piety, religion and morality more extensively encouraged" by the operation of such principles, and by giving to a majority of the parish power to call and settle a minister without the concurrence of the church, where we may expect "superior gravity, piety and devout example?" And have we any more reason to suppose the framers of the constitution meant, in the 3d art. of the Declaration of Rights to give parishes this exclusive power, than the framers of the Platform meant to give parishes authority to ordain ministers themselves without the church? If there is "superior gravity, piety & devout example," & more regard to the interests of religion in the church, than in a majority of the parish, then it is not rather a new mode of reasoning to infer "that the cause of religion would be served," by giving to parishes power to settle ministers without the concurrence of churches?

D.

ANECDOTE.

Some few years since, in the eastern part of Connecticut, the following remarkable circumstance took place.

In the town of ——, there lived a respectable family by the name of R——s. Mrs. R. had made a public profession of religion, and joined the Baptist communion. But professors of all denominations had fallen into an awful state of insensibility, and seemed almost wholly conformed to the world.

It was common in this vicinity at this time, for young people when they happened to meet together on an evening, to spend the time in dancing and other vain amusements. The custom of admitting parties to dance in private families, was too generally allowed of, even by professors of religion.

A particular circle of young persons, of which two or three of the above family made a part, not unfrequently met at their house. Notwithstanding Mrs. R——s. religious feelings had greatly declined, and she viewed herself in a cold backslidden state, yet she could not feel easy to countenance such vain amusements, but became resolved to reprove them. It so happened that not long after, a number of these young people collected at her house, when it was soon proposed to engage in dancing. Mrs. R. perceiving what was going forward, felt her spirit stirred within her, like Paul when at Athens, but knew not what course to take, to prevent what her conscience disapproved.—The young people had arranged themselves in order for what they termed a set dance, when Mrs. R. with much fear and trembling, resolved to venture into the room and try to speak to them. They were standing upon the floor, but had not commenced their dance, when she addressed them nearly as follows: "It seems to me, my young friends, some of your company are missing?" Not knowing to whom she alluded, they replied that they did not miss any one in particular. "No, said she; where is Isaac Deans? Where is Dennis Lathrop?" A brother of the last mentioned young man was one of the company, who was up and ready to lead down the dance. He was so struck, that he immediately cried out "I am undone!" What do you mean said one standing by him? He replied, "I am undone! I am going to hell! there is no mercy for me!" Terror and amazement in an instant spread over every countenance. They stood like so many statues, until it was said, that the floor was literally besprinkled with their tears. The conviction extended from heart to heart, until the whole exhibited a scene of distress, not very easy to be described. Thus their mirth and dancing was turned into weeping and distress.

Mrs. R.

Both deposed a little before.

† Died about the same time of a consumption.

Mrs. R. continued her pious and tender exertions, while her heart was often ascending to God in fervent prayer that they might be saved.

The time at length arrived, when it was proper they should retire. With many tears and solemn engagements to seek the Lord they parted for the night.

But the reader will be anxious to learn the result of this remarkable meeting. If a friend of Christ, he will be gratified to learn, that most of this company were in a judgment of charity in a little time, hopefully converted to God. Some of them are still alive to declare that the Lord is good. Nor were the effects of this meeting limited to this little company. The work spread, until it was judged, that one hundred souls were made the subjects of a work of grace. What a wonder-working God!

Was *Jael* the wife of *Heber*, pronounced "blessed above women," because she had destroyed the life of one of the enemies of God's people? How much rather blessed shall she be, who was thus happily instrumental in saving the souls of many from eternal ruin!

The circumstances of the above narrative are so well known to